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# ELEVENTH CONFERENCE

# WORLD'S STUDENT CHRISTIAN FEDERATION

## REPORTS AND FINDINGS OF OPEN FORUM DISCUSSIONS

PEKING, CHINA

APRIL 4—9, 1922

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# INTRODUCTION

Much of the work of the conference of the World's Student Christian Federation at Peking was accomplished in group meetings of various sorts. One type of such meetings was the Forums, in which the entire conference divided itself to consider the following important themes:

I. Christianity and International and Inter-racial Problems.
II. Christianity and Social and Industrial Reconstruction.
III. How to Present the Christian Message to Students of To-day?
IV. Christianizing School Life.
V. The Student's Responsibility in the Work of the Church.
VI. How to Make the World's Student Christian Federation a More Vital Force in World Reconstruction?

The forum meetings met for an hour and a quarter each day for four days. Each forum organized itself with a secretary, an interpreter and in several cases special program committees. The following reports are with certain editorial revisions the notes of the secretaries. It should be pointed out that the following statements are not official reports of the Federation. The meetings were informal and no effort was made to prepare statements or speeches or present carefully guarded resolutions. By the method of informal discussion, efforts were made to bring to light what is being thought by the different national student movements about some of the greatest problems before the Federation.

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# FORUM I

## CHRISTIANITY AND INTERNATIONAL AND INTER-RACIAL PROBLEMS

What is the student attitude toward international and inter-racial questions?

**The Philippines.** Younger generation profoundly interested. Believe their future depends upon status of international affairs. Main issue independence, which is now much in the thought of the people, and explains their interest in international matters, such as the Four Power Treaty. Philippinos have been accused of knowing more about other countries than their own. Great interest was aroused in native press with reference to delegation to Peking Conference. Hope to see more solidarity on the part of Christian people of whole world.

**China.** Reasons for international discord.

a. Economic world struggle.
b. World political policies.
c. Inequality of education.
d. Religious differences.
e. Geography, manners and customs.

**U. S. A.** Two currents of thought:

a. Majority group interested in international matters. War is seen as an evil, and its underlying causes sought for, and, when found, attacked. Also interested in practical remedies, e.g. League of Nations, and disappointed that the United States did not join. Consensus of opinion for limitation of armaments rather than total disarmament. International military police force necessary.

b. Smaller group. Force in any form wrong. Not necessarily Christian students. This small group often manifests intensity of purpose lacking in the larger group.

**France.** Mass of French students perhaps indifferent to what does not concern their country. After the armistice hoped for world reconstruction. Discovered some of the difficulties and some pessimism is developing. Four groups:

a. One group. Royalist militaristic. Not numerous, but well organized and efficient. Would keep Germany down and destroy her if possible. They have some thoughtful philosophical men at their head. These have studied modern democracy and criticize it because it is based on Rousseau, i. e. man is naturally good. If internationalism is based on this idea it cannot be Christian for this is not a Christian idea.

b. Roman Catholic group. Very open international spirit. Recently held an international gathering which was very good and fruitful.

c. The Young Republic group. Leader a fine Catholic. Also interested in the solution of international problems.

d. The "Light" group. Had much influence after the war, but too dogmatic. They went to extremes, and many of their adherents are leaving them.

**Australia.** Two points of view.

a. Students in general. Disappointment with reference to relations between nations. Many students took part in the war—expected to see a new world. This expectation was based on the unfulfilled promises of national leaders. A prominent question before them is whether war can ever solve international questions. There are in general two answers. The first, cynical, asserts that while war can not solve the problem, war is certain and cannot be abolished. The second desires investigation of their own and other governments' actions. They seek to discover the reasons for war.

b. Christian students. They are facing the questioning by outsiders of the value of Christianity as a solution of international problems. This question was brought about by the conscription act. The churches favored the act. The Labor Unions opposed it. Present question is, which was more Christian? Christian students must decide whether Jesus' principles are practicable in international relations and whether Jesus' way of love is possible for men in the world to-day. Can God and His love be trusted to the limit?

**Argentina.** General attitude of students, not of the Christian movement, but of the universities of the country. Young men have large opportunities and hold high positions.

a. Politically. Follow carefully the policy of their own country, and of the most idealistic of other countries. E. g. Wilson's fourteen points immediately received their favorable approval. Before and after the war college students mostly in socialist party.

b. Intellectually. Intellectual life colored by European ideas. Extreme socialism. Follow socialistic party, and do not believe international problems can be solved on the basis of idealistic principles. The peace treaty was a serious disappointment. Yet they are always ready to approve idealistic purposes.

**India.** International matters interest free and independent peoples. India is absorbed in national affairs. Both Christians and non-Christians are seeking to apply Christ's principles literally, and wait to see whether conditions will stand the test. Pessimistic in relation to the League of Nations. Compelled to take an active attitude against Britain. Students are hostile to both English and other foreigners. This attitude not based merely on political grievances. The re-discovery by India of her own soul, and the recognition that India may be even at the door of death has caused deep reflection. India is struggling to make a contribution to the commonwealth of nations.

Consequently hostility is against institutions and principles not against the people. The great religions have stood for non-violence. Jesus Christ reinforced this position by turning pain on Himself. Both Christian and non-Christian students convinced that neither through war nor force can anything constructive be accomplished. Non-resistance is the way to national redemption.

**China.** The nation as a whole is concerned with national affairs, few in international matters. The only way into international union is the spiritual way. Education and economics cannot harmonize the existing problems. Materialism is hopeless as a uniting force. The non-Christian attitude is to hold up sages of East and West as patterns. Confucius corresponded to Aristotle. Buddha to Christ. Intellectually east Confucius, west Aristotle. Religiously east Buddha, west Christ. Christians feel that there is no hope without Christ. This does not mean that church and religious customs must be on the same lines as those in the west. They hold up Christ to give light in darkness to lead the way. The goal is the same, the method may be different.

**Poland.** Larger masses of Polish students are one-sided in their views. There are psychological reasons for this. They believe in the internationalist attitude taken in its socialistic meaning. Never heard of an internationalism based on religion or morality. During the war we passed through communistic and socialistic movements, and have seen the failure of both. Sad that the majority of Polish students have no clear understanding of internationalism. The Roman Catholics have a conception of internationalism similar to that of the W. S. C. F. but always connect it with special policies of their own, and so do not meet national aspirations. It is much distrusted by the students. Often happens that lines of national demarcation run through families. Families are divided nationally. Hence the only solution of the problem is a moral one.

**South Africa.** South Africa is somewhat isolated. Entering industrial era. Students are concerned in national affairs, yet are interested in League of Nations due perhaps to Smut's part in its preparation. In inter-racial directions there is much to occupy attention. Double inter-racial problem reflected in work of students organizations.

a. Problem between white races, English and Dutch. Hostile in past years. Neither willing to give way. A feeling growing that the main question here has been settled—the race is becoming South African. Need patience and mutual understanding of the language of the two groups.

b. Bigger problem between black and white. In the Union of South Africa five times more blacks than whites. Black races, child races, just emerging from backward state. White students have inherited prejudices against black. Not so much colour as differing development. A saner spirit is beginning to prevail. The white students are beginning to realize the problems as a challenge demanding service to the blacks. Not easy to know what the black student thinks. Yet there are signs of improvement, the black students perhaps beginning to realize their need of the more advanced races.

**China.** The Christian viewpoint is that Christ can save China. Some other religionists believe that other religions can save China. The non-Christian students believe in education both in China and for Chinese students abroad, so that good feelings may be engendered by contacts made between them and the people amongst whom they live and study. They desire in some instances mutually helpful action financially and economically.

The following questions were then proposed by the Forum Program Committee:

1. From the Christian point of view, is the use of armed or physical force on the part of individual Christians in their relation to other persons ever justifiable?

2. From the Christian point of view, and for the guidance of individual Christians in a given nation, is the use of armed or physical force on the part of a nation in its relation to other nations ever justifiable?

3. What attitude should Christians in a nation which believes it is being exploited, take toward a nation which it believes to be exploiting it?

4. What attitude should Christians who believe that their government is exploiting another nation, take toward the policy of their own government?

5. What attitude should Christians in neutral nations take toward nations which they believe are exploiting other nations, also toward the nations which they believe are being exploited?

6. From what we know of the life and teachings of Jesus, can we give evidence showing that He Himself ever used physical force or justified its use?

7. Can the ends which Jesus set before him ever be secured through the use of physical force?

**Discussion.** It was agreed that members should feel free to discuss any of these questions.

**America.** Heart of the problem is closely connected with question 6. Perplexity among Christian students with reference to force. Students quote Christ, who drove out the money changers with a whip. Took place at both beginning and end of ministry, and is mentioned in the four gospels. Students ask what should be done in the case of e. g. a child being attacked by a bully. Should not a Christian use force to save the child? E. g. Magistrate. Is he not under obligation to protect those in danger ? If first appeal to reason fails, should not police force be used, even if physical violence has to be resorted to ? Many feel that physical force in the form of police action is legitimate to the extent of taking life.

**India.** Glad case of the child mentioned. General agreement on non-violence for self-preservation, but the third person is a problem, e. g. the child mentioned. Should consider how far a Christian can depend on the availableness of the infinite resources of God. If the Christian believes force to be unchristian, can he depend on God for help to save the child. If God does not

interfere, and the child is injured, can he be sure that God's will is done, and the outcome is the best for all concerned,—the child, the ruffian, and the Christian on-looker. The main question is whether the Christian can be sure that at every moment of his life God's infinite resources are available for him, and the results produce benefit to all concerned and advance the Kingdom of God.

**India.** Take an attitude of positive love toward the person subject to his force. There are two conditions.

a. That the application of force gives no personal satisfaction.

b. Force is not an immediate means of securing a spiritual effect, but a means to an end-redemption. E. g. Child molested by bully. We knock the bully down, and carry the child to the hospital, but these do not give rest to our souls. Our attitude toward the bully should be one of interest in his soul which is at stake, in his character, in himself whom Christ came to save.

**Great Britain.** This question (of the use of force) is a question of the relation of Christian Ethics to Truth. It has already been recognized that we are concerned here with Christian ethics. If ethics are not true, we have no use for them. The same is true of Christian ethics.

To the questions Is force essentially evil? Is it universally wrong and un-Christian to use force? I say no. Both God and man use (and must use) force. Therefore it can not be essentially wrong or evil. My position can be stated thus—"*Love* may use force, and only love; and some times love *must*."

**China.** Armed force should not be used to hurt others. But it is right to use force to resist force. E. g. The child. First urge the ruffian not to hurt the child, and if this produces no effect, use force. If force is sent against us, we should use force to protect ourselves.

Problem a simple one if one think only of three individuals. For those who are pacifists the problem is still simpler. Others find themselves in a complexity when groups and nations use force. Cannot find in large groups an unmixed desire for right in their action. There is confusion in analyzing use of word force. Used in most of our discussion as violence. Violence implies use of force with anger. We are taking the attitude that all people in all circumstances are open to spiritual influences. Facts of life suggest that some people put themselves outside spiritual influences. When this is done by a group it becomes exceedingly dangerous.

**Australia.** Our movement has often discussed Christ and the temple scourge. Jesus used it to drive the animals out only. How could one man clear the temple full of men with a goad. Not natural. Do not know a group of men who would submit to this. Christ's force was that of His personality. He trusted nothing else. I see no instance in the New Testament of the use of physical force by Christ. Comment on Harlow and Boston incident. If you do not trust force, must trust something. The Bostonians did not for the time being have force at their command, but they still trusted force. They looked to nothing else for the solution of the problem.

**America.** Christ drove out not only the animals but also the men. Quoted Mark's account to prove that Christ drove out the men also.

**China.** Referring to Christ's action and use of force. Christ looked about Him with anger. Anger is futile without force. In Christ's case this force was moral. Had Christ been resisted, would He not have used physical force to drive the men out of the temple?

**China.** In conflicts between nations, the Christian's attitude ought to be active. Should not only oppose war, but should seek means to remove the causes which make for war before war begins. Yesterday some great problems under five heads were

mentioned. Economic problems are of the worst. Must destroy the causes of war.

**China.** One of the great purposes of Christ's adherents must be to oppose the materialistic world conception. The conception of a world family is spiritual. Can force be applied in a family ? It can for the correction of its members unwilling to follow the guidance of the father. Use of force is inherently wrong unless based on the ideal objective of a model family, the regeneration of the individual. Individuals in a group are loyal to the standards set up by the group-selfishness. In action individual members of a group are more generous to one another than they would be as parts of a group toward another group. Cannot reach elimination of force by legislature, but as it is worked out in the individual.

**Great Britain.** What was the duty of a truly Christian Englishman during the war ? There were two things a man might have done and not fear to stand before Christ's judgment seat.

a. Shoot or be shot in the trenches.

b. Be shot in the street for refusing to go to the war. Neither of these men could say to the other that he was not a member of the body of Christ, or say that the other was less a Christian than himself.

**Great Britain.** Did Christ drop out of society? If a Christian says force is wrong and unchristian there is no place for him in the world. God made us and we find ourselves in the midst of force.

**India.** We are basing the question of force on past experience when we must travel through an unexplored region. E. g. father of Tagore, a wealthy land owner in Bengal, religious and devout, wished to build a devotional hall. He travelled to find a good location. He had money in plenty. Finally after careful search found a site. Some highway robber took

all of his money from him. After leaving him, decided they had better return and kill him lest he should take means to capture them. They returned to him and demanded his life. He asked for time for prayer. This petition the robbers granted. Tagore's father sat in contemplation and prayer for 24 hours then offered himself to the robbers. The robbers bowed before him, refused to kill him, and returned him all they had stolen from him. The Sardhu went to Thibet to preach. The Thibetans would not listen to him and decided to kill him. Crowds gathered, found him praying, and could not go near him. Next day they called on him, and carried flowers to him, asking him at the same time who the people were who surrounded him the day before when he was to be killed. Sardhu knew nothing of the crowds surrounding him. The others saw the crowd and could not approach their victim. These were Divine interferences. Must forget past experiences, must depend on infinite resources of God available in every experience of life.

**Japan.** Both spiritual and physical power given to us by God. Spiritual of primary importance. Physical bodies given as a means through which to reveal spiritual power. Physical force one of the most important things in our lives. Therefore it is the Christian's privilege and duty to develop to the best of his ability both mental and physical powers. Also a God-given privilege to express what is within us through our mental power and our muscles. Important therefore to protect our physical power. Also supremely important to respect the physical bodies of others. No right perhaps to injure another without moral reason. When men fail to develop themselves to reveal the best that is in them, they injure themselves. In some cases we are doing Christian service in checking those who have not used their physical force to develop the best in themselves. We are not only to protect ourselves, but also others.

**China.** Quoted Golden Rule. This ought to apply to nations as well as individuals. It is a Christian duty to

recognize the equality of nations, also to cease from and do away with war. All races are children of God. The so-called subservient nations should evoke our sympathy and active interest. Force should be used to protect both ourselves and others.

**The Philippines.** Physical force may be used if for the good of others. As soon as we qualify Christian precepts, we provoke trouble. A nation believes a neighboring nation is possessed of a lower culture, and imposes its own culture by force. This is probably a wrong action. Suppose the differences in culture are not great, is it sin to use force to impress this culture less great ? Suppose there is no cultural difference at all, is war then justifiable ? Is the telling of an untruth ever justifiable ? Some say there are circumstances in which this may be done, yet if we examine the examples we have met, we must conclude there is no excuse.

**China.** Hunan was a wealthy province, but has lost her wealth through civil war. Therefore physical violence between either individuals or nations is destructive. Three facts show clearly Christian's point of view:—(a) Defensive war. Judea was under Roman control yet Jesus did not attempt an insurrection. If ever defensive war was justifiable, surely it would have been in Jesus' case. (b) Individual action. When soldiers were sent to the garden to arrest Jesus, He did not attempt to preserve Himself and would not allow Peter to use the sword, His implication being that the sword could not bring peace. (c) Love your enemies. Exploiters are our enemies. If we stand for a defensive war, we cannot love our enemies. The ends, fine as they sometimes showed, for which war is begun, are usually forgotten before the war is finished. China's hopes are dead in her present civil war.

**China.** I have two children. With one force is useless, with the other the results are quite good. Christ recognized this difference in people. With men of intellect who were able to appreciate a hint, e. g. the woman taken in adultery, He used a

hint which was sufficient. With cattle drivers, etc., He used a whip and turned over their tables. Force was a symbol of moral wealth. Therefore is allowable but not always expedient. There is no harm in taking wine, but I am a total abstainer because of the ruin drink brings. So with war. Possibly an absurd thing must be done to secure a good end. Refuse to fight—the end is good.

**India.** The individual Christian should have utter confidence in God's sufficient love. Therefore, if a Christian should take an action which sacrifices his nation, he does so with confidence that good will come out of his action, revealing God's power. The Christian is prepared to die because he believes his death may produce good results. National sacrifice is perhaps also necessary.

**France.** How far has an individual Christian the right to take such action as will commit his nation to sacrifice? Are not Christ's words as true for nations as for individuals, e. g. He that will save his life must lose it. On the other hand, sacrifice is something personal. May sacrifice ourselves but not others. I can not solve the question I have presented, and seek a solution.

**India.** We can not distinguish between Christ and His teachings. Christ gave to men both His teachings and His power. The individual Christian can not speak for the nation. Assuming there is such a thing as a Christian nation, the nation must speak for itself otherwise the individual must speak as an individual Christian. Christ teaches that the use of force is wrong, as wrong as untruth is wrong. Therefore, when my nation is attacked I must not fight but must see my country sacrificed, thus helping the world, and the establishment of the Kingdom of Heaven.

**Holland.** There are evidently two groups represented here. The difference of opinion seems to be based on what we understand of the death and sufferings of Christ. If we take the

position that we must separate ourselves from our nation, and urge others to do the same, we are not carrying our part of the nation's guilt. Perhaps we ought to accept the national guilt, and commit ourselves to the nation's struggle and fight. There is however a serious danger that we take this attitude too easily without sufficient thought and prayer.

**India.** As a result of the prevailing evil in the world, force is used. Militarism is based upon the materialistic ambitions of nations. The Divine commission before the students of the world to-day is "World Reconstruction." Christians should go the way of Calvary. God could not find a better method than *one for all.* One nation's death may result in the coming of the Kingdom of God. If one nation would forget itself for the safety of the world, the world would be saved. Forget national interests. Give life and find it. This is primarily a problem for students. To bring peace into this selfish world demands a hero who will die, not basing his ideas of belief in force on the temple incident—a doubtful argument—but on Christ's teaching and conduct.

**Great Britain.** Of Christ they said that it was better one should die for the people, than that all should die. That did not deter Christ from His course. Christ must often have thought of His band of weak followers. His death and departure from them would seriously affect them. When he left them, He did in one sense sacrifice them. They were persecuted and some perished. But knowledge of the certainty of this did not deter Jesus Christ. He had a marvellous ideal, and acted in harmony with it.

**Great Britain.** Wish to change the question slightly, "Has any member of a nation right to take such action as he knows may involve the political destruction of his country?" He has on one condition. If a man of any nationality is willing to be accursed from Christ for his nation's sake, he has the right. Because before committing his nation to sacrifice, the individual

has made the supreme sacrifice. This is what Christ did on the Cross. He was willing to be accursed from God for our sakes. There is a danger of a glib pacifism hindering the cause of peace. "Accursed from Christ, etc," means that a man is willing to go to hell, body and soul, lose all that Christ and Christ's love and Presence mean to him.

**India.** Gandhi during the trouble in Bombay when the Prince of Wales was there was very grieved that in spite of his non-violence policy lives were lost. He said that he would fast and pray till the trouble passed, and the people were pacified. He did this and the city was quieted. This was not pessimism but confidence in God. Peter cut off the man's ear in the garden. Christ objected and urged Peter to put away his sword. Christ intended this to be an important piece of teaching. He was leaving His disciples. They must meet world opposition. Christ meant that in spite of all the opposition to them and His teaching, they must not use violence, but that love was to be the means adopted in all their actions.

Dr. Hodgkin was asked by the Chairman to make a statement which, abbreviated, follows:

If the conference breaks up without putting itself on record in regard to war it will be sinning against God and humanity. The only way the record can be made is, I suppose, a finding of this group. I think this because

a. War whether international or interclass threatens to destroy all for which this conference stands.

b. This conference has a unique relation to the problem: it is international; it is student (forward looking); it is Christian (we have the key); we are meeting in China; Far East people are looking to it (the conference); the churches can't speak or are not speaking on the issue in any clear way nor any one else. I don't ask you to record an agreement with me, an extreme pacifist. For many of you don't agree. This is what I ask though I would to God that you might do it.

1. I want to assert the unity in Christ as a far bigger thing than any national unity.

2. To pass on *your* experience, *our* experience here.

3. To lay first upon yourselves and then upon all the movements and the churches the solemn duty of finding a solution to the problem. Can Christ ever bless war? Can his followers ever take part in it?

4. To commit yourselves, and ask all students to do the same, to the positive method by which exploitation, national bitterness, race hatred, the worship of force, the fear of consequences can be overcome. The way of perfect love as we see it in Jesus is the only method.

There is no other possible road to salvation for humanity. Have we seen it? If so we must take it or perish. Have we not seen it? Then pray God we may lest our children perish in vast conflicts, lest we deny our Lord crucified for us.

Because we cannot see the answer to all the intimate questions of the use of force we need not wait in this matter. We do not consult a dishonest man about the finer questions of honesty in a perplexing situation. He cannot see because his life is committed to open sin. Many of us are so committed to war and our churches are so committed to it (let alone the States) that we cannot see nicer problems till we get this out of the way. It *perverts our moral vision.* For the sake of our children let us cast out the beam from our own eyes and then perhaps we may see whether there is a mote waiting for the skill of more practised hands and a clear vision. War is not only the use of force justified by a whip of small cords. It lets loose the worst passions of men; it destroys souls as well as bodies; it is only possible to carry it on with cruelty unspeakable, deceit on the wholesale scale, immorality let loose like a flood, theft justified by necessity. It feeds on hate, suspicion, ignorance, greed, it multiplies the very things on which it feeds. These things are the denial of all that Jesus stands for. They can only be

over-thrown by their opposites. Satan can never cast out Satan. Witness the state of Europe to-day—or that of China.

To discuss the philosophical point of whether force can be used to train a child is to fiddle while Rome burns. May God's spirit guide you as you face the problem. What is the duty of this conference towards our movement and towards all who look towards it to-day?

The Church of Christ was intellectually and morally unprepared for the problem raised by the last war. It is for the Christian students of the world together to see that any similar world event of this generation may not catch them in the same way.

General topics suggested by Program Committee as supplementary to those already before the Forum.

1. What should the W. S. C. F. do and say in view of the discussions?
2. What should the National Movements do and say in view of the discussions?
3. What should each individual member do?

The Chairman emphasized that the Forum had no legislative power, but could make suggestions to the General Committee.

**India and England.** In use of physical force one thing must be considered: the larger question of force-bringing pressure to bear on another's will which is physical, mental or moral in obviously ascending scale. Use of war as method of applying pressure is quite another thing,—issue not clear, morally indefensible, not because it is physical force but because it is an abuse of physical force, involving innocent suffering. Not primarily business of Christian body to unite on a certain line of action. Christianity is concerned with producing a mental and spiritual attitude which will issue spontaneously in right action. We are slow to learn that we cannot have rules of conduct in Christianity. But our attitude can be one and the same, the attitude of God—the habit of unselfishness, reverence for others, understanding, appreciation, honesty and single-mindedness. Our business as

Christians is to work to produce this attitude in ourselves and others—in other words to get God's point of view, we must plant the tree and water it; the right fruit will inevitably come.

**China.** It seems to me that love and force are fundamentally contradictory with each other, because whenever you use force, that destroys something, and the attitude of destruction is hate and anger. If for love's sake many use force, their love is a painful thing, then love is a punishment of mankind; then love will no longer be the glory of Christianity. By "love" I mean that it is a certain harmless action or idea toward either social or individual organism. And in love, we should forget our nationality, and if there are groups, personalities, and individual personalities, let us forget them also. One of our ancient masters said, that if you do not love others' country, parents, wife, children and friends as your own, your love is the false one. The way of loving a husband, wife or a son when they are doing wrong according to pedagogy, by using the corporeal punishment is regarded as the worst treatment. The best way of guiding them toward goodness is by persuasion. Since life is too short, of course, we cannot achieve it during our life time. We have to leave our incomplete work to our next generation. We may borrow the same old metaphor here. An old foolish man tried to move Tai Sang Mountain and by his enthusiasm the mountain was moved. So my idea toward international relation is neither spiritualism nor materialism but adaptationalism. *Summum bonum* may be a fine dream; or a beautiful island on the vast ocean which we can only look at by our eyes; but adaptationalism would bring it into reality. The elemental ideal of adaptationalism is toleration, persuasion, and moderation. People always consider that Christ was angry when he visited the Temple of Jerusalem. Christ only had few disciples during his time and even in his anger he did not do any harm to anybody. Furthermore he used toleration and persuasion more than force. Now, in what aspect should we follow him; by his

principal teaching, or by his temporary deeds? If we agree with the first one, please read, "Sermon on the Mount" carefully.

**Great Britain.** In view of Dr. Hodgkin's statement, I submit the following:

1. We, the conference of the World's Student Christian Federation challenge all students to make one of the chief aims of their lives the abolition of the causes leading to war.

2. We have realized here that our unity in Christ is a far bigger thing than any National unity.

3. We pledge ourselves to transmit the vital experience of this unity to our movements.

4. We lay upon ourselves our movements and our churches the solemn duty of finding a solution to the problem—Can Christ ever bless war?

5. We commit ourselves and all students to find positive methods by which exploitation, national bitterness, race hatred, reliance on force as the ultimate appeal can be overcome and replaced by the way of perfect love as we see it in Jesus.

**Italy.** 1. The Federation should express its conviction that, while the use of physical force, both for an individual and for a nation, may, under certain conditions, be a duty, yet physical force should never be applied against a fellow creature for any but the highest ends, viz., the protection and deliverance of the oppressed and the ultimate welfare of the wrongdoer.

2. The Federation should place the greatest emphasis, especially in its program for the immediate future, upon the fostering of international fellowship among students, so as to promote mutual understanding and sympathy, and thus help toward permanent peace in the world.

3. The Federation as such, should do nothing which would bind its several members to act in a way that to them would seem disloyal to their country. (Citizenship involves responsibility which the individual must solve for himself.)

**Japan.** Agree with resolutions of British delegate but have some suggestions with reference to practical method of working them out. Here are two main ways of looking at war. It is certain that the spirit is more important than the flesh. Some disregard the importance of the body, others the importance of the spirit. The Christian way is to reconcile the two. War cannot be stopped by saying that it is morally wrong. It is injurious to both body and spirit and both are God's gifts. We live in a world with many materialists. If the W. S. C. F. is to make any impression on the world this group of people must be remembered. They will never cease fighting till they realize that both victor and vanquished lose. No nation ever gained anything from war, even the victorious nation always loses more than it gains.

**Holland.** I do not feel that this conference can pass resolutions. We must each of us commit ourselves to the question and I wish to make the following declaration:

We, Christian Students, feel that the present situation of the world teaches us clearly that we Christians have failed in realizing the will of God for our lives as individuals and as members of our respective classes, nations and races (and as citizens of the world), and that we have hindered the working out of the purpose of God for and in His world.

We, therefore pledge our lives personally to struggle for such a relation with God that we may enable Him to teach us His will in all these matters, no matter what the consequences, and to face the fellow-members of our different national movements with this challenge (or demand) of God.

We pray that God may grant us to be faithful and fearless in thinking and acting in this direction, so that we may be like children willing at His hand.

**China.** It seems strange that those who advocate the total abolition of war are the so-called weaker nations and that those who have doubts about the possibility of this are the stronger

nations represented here. The weaker nations have the greater right to speak of a war of self-defense. Atheists such as Russell have faith in man's good will to abolish war. Have we insufficient faith in God to believe that he can enable us as Christians to do this? Therefore, my conviction is that we ought to declare, as Christian students, for the absolute abolition of war.

**Japan.** I wish to say that in the main I agree with the resolution as expressed by the Italian speaker.

**China.** We ought to apply love universally. Love will conquer force. Mencius said that a cup of water cannot extinguish a cart on fire, because the water is insufficient. Love can conquer force only if the love is sufficient.

**The Philippines.** In accord with resolutions but they do not go far enough. The only course open is to openly commit ourselves against war. Cannot possibly qualify our position; if we do our position becomes ambiguous. We do nothing if we begin to qualify. Unqualified condemnation of war has been the positively adopted position of most militarists. No country is cynical enough to admit that it went to war for an unholy cause. In the late war both sides claimed God's approval. Let us express ourselves unqualifiedly against war.

**China.** I believe the employment of armed or physical force is justifiable if it is based upon love carried through love and ended in love, i.e. selfless service in the fullest sense. For illustrations, we may look to an ordinary major operation by a good doctor or the part played in the great war by the government of the U. S. A. to some extent.

I believe that love is contagious and hatred is contagious. Love can transform hatred while hatred cannot destroy love. But I also strongly believe that self-protection or self-preservation is justifiable in the light of our simple but unique principle of life—love thy neighbor as thyself. Two things are equally important here. We love ourselves and we love our neighbors. Here we

come to the point of self-sacrifice. I believe that self-sacrifice is supreme and holy. But before we make self-sacrifice, we should find out distinctively if it is God's will and if it will produce a highest common good by doing so. Jesus was willing to go to death because he found out in the last analysis that was God's will and he was quite sure that was the only salvation. "It is finished." I make no distinction between an individual and a nation in moral affairs.

**China.** We are here to investigate the truth and attitude of Jesus Christ. All we have of power and courage is from God, but these should be used aright. Our wisdom should be used for the happiness of men, and if used wrongly harm will come to the world. We must use Christ's truth as a test of force. We must protect the weak against robbers, but to use force selfishly, is to cause more harm to the people by the soldiers than they suffered from the robbers, e. g. the bandits steal a chair. The military take the chair from the bandits, then should it be kept by the soldier or returned to the owner? Of course returned. Force is given us by God and must be rightly used. See Eph. 6. A chair should be used to sit on. It is useless standing up side down. Must use force as God uses the Holy Spirit to fight against evil. So used, force is valuable. Force may be used to preserve peace or to destroy peace. Hence we must have force. Even the Chinese were greatly harmed by the European war which is now over. Christian Chinese must discover a method by which to preserve the peace of the world.

**China.** Solution of international problems will bring about the Kingdom of God. Seventy-five per cent of the wars have been due to misunderstanding. Urge that the Christian students prepare children's story books, so that knowledge of national characteristics may be secured, and friendships developed between the nations. The stories should be in all languages, and all the children of the world should be taught them. The

conceptions of mature people with reference to other nationalities are perhaps fixed and difficult to change. Our hope is in the babies. Give to them correct unbiased conceptions. In this way we may be able to help in the solution of international questions. This is one of the best ways.

**Korea.** We represent sections of the nations from which we have come. Passing resolutions against war is good, but those in power will laugh at us. Our discussions are idle talk to them. The national movements, and we as individuals should act as follows: (1) As individuals we should humble ourselves before God. (2) As movements we should do the same. We should follow the teaching of Jesus, and remove the beams from our own eyes in order to see the motes in our neighbor's eyes. Suggest to the General Committee that we induce our movements to point out each its national wrong doings, and urge righteous action. E. g. I go to Korea and tell them of Korean shortcomings, of things which make it difficult for the Koreans to realize their ideals. The Japanese delegation should do the same, and tell the Japanese people what their officials are doing in Korea and elsewhere. Other national representatives should act in the same way. Let us purge ourselves of the evil among us, and then begin on a program of reconstruction.

**Denmark.** If the World's Student Christian Federation opposes war absolutely, we as individuals cannot fight, otherwise the resolutions of the Federation have no force. But some of our countries have conscriptions. Hence we oppose the laws of those countries. In purpose we are all united but is the present the best moment in which to send out our statement? E. g. I was recently helping in famine relief work. There were 60,000 people starving in the district. There were no police or soldiers. Starving people were all around us. We had large quantities of grain with us. For the first month we investigated conditions. Told the people we were from the Church and would help them. They trusted patiently and we were able to help them.

**China.** It is not lawful for Christians to take part in war. (1) It is not easy to distinguish which side is aggressive and which side is defensive, for no one in any country will confess that his country is on the aggressive side. (2) It seems to me that war can not stop any trouble or solve any problem, but it generally produces war in future, as this is easily seen and proved in the history of the world. What way will the Christians take either in checking or in avoiding the war? (a) We, Christians, use our influence in peaceful time, to win as many as we can, that they will be in favor of us, and that they will try their best in turn to get other men, against the policies which their respective countries have adopted purposely to harm other countries. (b) We, Christians, ought to follow the steps of our Lord, Jesus Christ, who showed non-resistance towards His enemies. The result is shown now-a-days that He has nearly conquered the world.

**India.** According to the resolutions proposed war is felt to be wrong. This is not all. Christian students admit war is wrong. What shall we do when attacked by an enemy country? What shall I as an individual do? I wish the resolutions included this idea also.

**Australia.** If unanimity can not be reached within the Federation we must at least faithfully present to the world the currents which are active within our Conference and in our movements. What is our attitude to the method of war and the spirit of war? Many of us believe that war is unchristian and we feel that if under any circumstance we find ourselves in war, we must realize that by taking part in it we are in a very real manner living away from Christ and contrary to His spirit and teaching. This is the firm conviction of many students and delegates both at this Conference and in many of our national movements and I feel that this fact should be made quite clear.

**China.** Are we not ready to venture into new beliefs and new actions? I, for one, am. I volunteered and served in the recent war under the deep conviction that I was following the

only Christian course. The results of the war, however, have reopened the whole question for me, and a long period of critical and prayerful thought have led to a deep mighty conviction that hereafter I shall fight against war during peace and work for peace in case of war. I know there are many here, and thousands over the world who have gone through this same conversion of convictions. And I believe that there are resources of latent spirituality and idealism that are waiting to be opened. Therefore, I wish to propose that during the coming months the General Committee of the Federation call for a census of attitude on the question of war from all student associations over the world.

**Argentina.** 1. The use of force is contrary to justice in the proper settlement of disputes arising between individuals or nations. 2. It is contrary to reason because proper solution of problems must come from study and consideration of facts. 3. War is against the spirit of Christ. Being aware that Christians are at the same time citizens of two realms governed by two different laws: (a) The principles of Jesus. (b) The specific laws of the countries in which they live, not always in accordance with the principles of our Master, we declare that the ideal laws of a Christian world ought to be based on the principles of Jesus as stated below. (1) The infinite value of human life. (2) The solidarity of human family. Consequently we urge the movements in the Federation, (1) to survey the actual social condition of the country to which they belong in order to direct the attention of students towards the causes of misunderstanding and wrong caused by the violation of those principles; (2) to point out the need of sacrificial spirit in order to help in the solution of such problems; (3) to make a strong appeal to Christian students to enter the professions with the highest ideals in order to become the real leaders that modern society needs in its economic, political and religious life.

**China.** We have been hypnotized by the *general question of the use of force.* We have been unable to find a philosophical principle applying to all cases. Can force ever serve a purpose of love? Is there an essential difference between the use of physical and of moral force? Can we lay down a rule of action for all Christians in the case of any war? Such questions have loomed larger and harder as the discussion progressed. *The Federation, our Movements, each of us, must promote among students the continuation of the earnest consideration of these baffling problems in the light of Christ's teaching and life.*

As a student of history, I should like to make the point that however obscure the philosophical question of the principle of the use of force may be, there can be no doubt as to the *historical question of fact as to war.* Whatever we may ultimately find out about the use of force in general, whether physical or moral, in education of individuals or of nations, the fact is proved beyond any doubt that the *particular method of using force* which is called war is utterly harmful, ineffective and stupid. A social process may be of some value at a certain stage of civilization and become wholly evil at a later stage. So slavery which was in primitive humanity an improvement over the custom of massacring war prisoners and helped the development of crafts, became in the modern world a gnawing cancer which had to be removed. In past ages some wars may have been useful, and when wars were the business of a few professionals in countries where the social and economic ties were so loose that life went on practically unaffected by the fighting, it was possible to weigh the advantages of the results attained against the disadvantages of the means employed. But in *our* world, *our* wars are hell. War now is utterly inadequate to solve our problems, and we can not think of modern war as being used to express Christian love.

By condemning war and promoting definite ways of preventing war, our Federation will do nothing more than even

the militarists and imperialists of our time. But what the political forces of the world do half-heartedly, skeptically, with misgivings, we can do enthusiastically, with faith in the Lord of Peace, certain of the victory of God's kingdom. While others appeal to men's love of ease or to their concern for their pockets, we will appeal to their consciences. The awakened consciences of Christian students will arouse the world and will give the driving, conquering power of God to the hidden currents in the souls of men which are striving towards a better future. *The Federation, our Movements, each of us, must enlighten and educate the intelligence, the imagination, and the conscience of Christian students, and through them, of all students, as to the cruelty, the wastefulness, the unreasonableness and the uselessness of war. We should encourage the study and the practical promotion (by all who believe in them) of all efforts which, in conformity with Christ's spirit, strive to make war impossible, such as: the League of Nations, arbitration, limitation of armaments, anti-militaristic writings, all economic, cultural, or religious movements fostering the growth of an international consciousness. We should above all relate to all such efforts the unconquerable optimism of Christian faith, hope and love, and God's own supernatural power.*

## APPENDIX

Following the meetings of this Forum in the Conference a special sub-committee of the General Committee of the Federation brought the whole question again before the General Committee. After prolonged consideration the following was unanimously adopted by the General Committee.

We, representing Christian students from all parts of the world, believe in the fundamental equality of all the races and nations of mankind and consider it as part of our Christian vocation to express this reality in all our relationships.

We consider it our absolute duty to do all in our power to fight the causes leading to war, and war itself as a means of settling international disputes.

As a result of our discussion at the Peking Conference, we declare frankly that we have not succeeded in reaching an agreement as to what our individual attitude ought to be in the event of war. Some are convinced that under no circumstances can they as Christians engage in war; others, that under certain circumstances they ought to take their share in the struggle. We leave, however, with a deep sense of our common determination to follow Jesus Christ, and with fresh confidence in the unity of our purpose and in the power of Christ to show us the way, as we earnestly and penitently seek it in the fellowship of our Federation.

We desire that the different National Movements of the Federation should face, fearlessly and frankly, in the light of Jesus' teachings, the whole question of war and of those social and economic forces which tend to issue in war.

Therefore, as specific means of realizing our objective, we suggest to our constituent Movements the following:

a. That, where conditions seem right, international conferences be arranged between representatives of different nations, races and groups, especially for prayer and fellowship.

b. That greater efforts be made to acquaint students with the points of view of other nations, through lectures, interchange of student deputations, conferences of small groups and appropriate publications.

c. That each Movement be urged to associate with itself groups of men and women who will do thorough and constructive thinking on international problems from the Christian point of view, and make available, through the openings afforded by the Federation and otherwise, the results of their thinking. This may be done by the founding of scholarships to enable men and women to devote their entire time to this study.

   The Federation Officers should endeavor to keep in close touch with such groups, in order to facilitate making their contributions most widely known throughout the Federation.

d. That study courses be prepared by such men and women, to be used in every part of the world, dealing with the bearing of Jesus' life and teachings on international relations.

e. That wherever possible there be interchange of secretaries between different Movements.

f. That there be a deeper realization of the importance of making Jesus' principles prevail in all phases of the life of the colleges and universities themselves.

g. That each Movement emphasize in its conferences those aspects of international and interracial questions which most affect that nation.

h. That encouragement be given to plans for preparation of histories and other textbooks, and of curriculum courses, which shall be consistent with the best scholarship and which shall not be biased by narrow nationalism.

   That students who are going into the teaching of subjects that bear on international relations be led to recognize their special responsibility for the study and teaching of their subjects in the spirit of Christian scholarship.

i. That our Movements consider how they may ensure

1. That systematic teaching on the application of Christian principles to international and interracial relations form a part of religious education.

2. That those who are planning to go into the diplomatic service, foreign trade or colonial administration, be educated to follow their professions in accordance with Christian principles.

3. That assistance be given to foreign communities in obtaining the services of the best clergymen and other Christian workers to minister to their needs.

4. That the news service of their respective countries be improved, both in the quantity of news on international problems and in the accuracy and fairness of that news.

5. That students who are considering journalism as a life work be led to see the implications of Jesus' teachings for their profession.

j. That better provision be made for bringing into friendly contact the foreign and native students of our schools and universities, and for the introduction of foreign students to a better understanding of the nations in which they live.

k. That "The Student World," until the next meeting of General Committee, give major attention to the questions raised in this report.

l. That there be founded or strengthened Christian communities in the lands where they are now either non-existent or relatively weak, and that to this end there be an increased missionary effort. We believe that only as there is in each nation a strong community which can bring to bear on the policies of its government a Christian conscience, can we hope for a Christianizing of intercourse between peoples.

m. That in order that these steps be taken at the earliest possible moment, each Movement, where it deems it necessary, appoint a sub-committee.

1. To make a study of conditions in its own country affecting Christian internationalism;

2. To see how these proposals may be most effectively carried out;

3. And further, that Movements send delegates to the next meeting of the General Committee, prepared to discuss how more adequately to carry out the international aims of the Federation.

n. Finally, we unite in a call to the Church of Christ throughout the world, to study the implication, for international relations, of the Gospel committed to it, to work for the elimination of the causes that leads to war, and to devote itself to the task of making real that City of God into which shall be brought the glory and honor of all the nations.

# FORUM II

## CHRISTIANITY AND SOCIAL AND INDUSTRIAL PROBLEMS

The question suggested for the opening discussion was: Is the capitalistic system capable of being changed to express the spirit of Jesus? Must it be done away with entirely? The chairman, in his opening statement remarked that by the capitalistic system was meant not the private ownership of property but that system which gives some men power over the lives of others, often without themselves sharing in the carrying out of industry. The capitalistic system assumes that a man has a right to what he owns, no matter how acquired, or what function he fulfils in the community. It is also bound up with the idea of production for profit—a direct result of competition.

**Germany.** In the present system money is king. When men get rich without labor, there is no control between wealth and labor. Success depends on the state of the market, not on industrious labor. The capitalist is lord of public opinion, influencing press and government.

**Czecho-Slovakia.** The capitalistic system must be abolished. It is not compatible with real Christianity. The early Christians were poor but the church changed its point of view until the middle ages believed in the rich. Christianity should be on the side of the poor.

**India.** You cannot change the whole system; it must be altered to conform to Christian ideas. Men have a talent for acquiring property, a talent not in itself harmful. Capitalists could be the elder brothers in society.

**China.** Progress would be hard if capitalism were abolished, we need however to change it greatly. It, at present, divides

people too deeply. There is no precedent for the abolishment of capitalism. It needs however to be greatly changed, to make room for coöperation and labor ownership, so that they may serve each other effectually. We need to put more emphasis on human values.

**Denmark.** It is not simply a question of the ownership of property. Capitalism works for money and the luxury that goes with it. It has no genuine connection with the real conditions of industry.

**The Philippines.** The capitalistic system is all right if it has the spirit of service. When this is not present, the system is harmful.

**Australia.** The system can of course be improved, but its condemnation for Christians is that it is based on competition. Production must be primarily for service, not for profit. The present system produces both the idle rich and the unemployed, whereas work is the right and the obligation of every citizen. Improvement in working the system must be regarded as a step toward its complete abolition.

**The Philippines.** The system is selfish, directly in opposition to the commandment "Thou shall not covet."

**Burma.** We cannot get rid of the capitalistic system all at once. We must try to reconstruct it. Competition can be healthy under right conditions.

**China.** The question is: Is capitalism good or bad? It has no good points. It divides the world into two camps rich and poor. Competition can produce very bad results.

In summing up, the chairman said: We are agreed that great evils exist, but we are not agreed as to how they are to be changed. There is a difference of opinion apparent as to the motives for which men work, some think the motive is profit, some service. We also differ as to whether it is possible to inject a new spirit into the present system, or whether the system is an impossible one for mutual service. The evils of the system are:

Personal worth is lower than the worth of property.

The motive of work is selfish.

The few have power over the lives of the many.

A deep chasm is created between sections of society, such having opposing interests.

Things are made for sale, not for use.

Competition is unlimited.

These things must be changed. Whether or not the system should be abolished will appear as we try to solve the problems and change the evils. The Christian principle is that we can not use violence to dispossess. As we make gradual changes, the next step will appear.

A committee was appointed to prepare findings which should represent the discussions and the spirit of the Forum.

The question then raised for discussion was: What are the foundations of a Christian social order?

**Czecho-Slovakia.** There are three things to be emphasized: (1) The responsibility must be shared by every citizen. (2) To be responsible a man must be free. (3) Every one must be responsible for the whole society. National circumstances are the result of moral forces.

**Mongolia.** Love must be the foundation of society. Christianity must look ahead and see to the foundations of the new.

**China.** A group of Christian students and others, working for a year, has drawn up a "social creed," setting forth what they hold to be the essentials of a Christian society. These are briefly (1) recognition of the value of the individual (2) love and (3) service.

**Germany.** Christians must decline a system in which the strong ravish the poor. The foundations of society must be justice and love. Man must not be left to exist on charity. But the question before Christians is, Can economic life be

governed by Christ? This world lies under the curse of God, life is necessarily a conflict. We need the coming of Christ to set up the new order.

**China.** We must not forget the value of the individual and his sovereign rights. A Christian society needs (1) self-government (2) freedom (3) equality and (4) love.

**China.** Love would solve all problems. The principles of Jesus apply to individuals, but Jesus also came to set up a Kingdom. We do not get it set up in this generation, chiefly because of our lack of faith.

**China.** Self-expression should be added to the four points mentioned above.

**Japan.** Jesus had an expectation of the Kingdom "on earth as it is in Heaven."

**China.** The Kingdom is realisable. It has been realised in certain instances, as for instance the new village movement in Japan.

**China.** We need a change in our view of property. It is not our own, but must be held for the good of everyone. Benevolence is not enough unless it goes with personal service.

**China.** The moral law must be obeyed.

**U. S. A.** We must work *now* at setting up Christ's social order. It is simply a question of how soon we will give up our selfishness and substitute love in our own lives.

**The Philippines.** Jesus cared for men's motives and not the outward form, and so must we.

**China.** Love must be worked out in all the relationships of life, down to the humblest. Is our present Christian society perfect in all its relationships? With Christians is love stronger than self-interest?

In summing up, the chairman mentiond H. G. Well's phrase, that the war in Europe was due to the failure of the weak though righteous Christian will. We are part of the common failure of humanity.

The forum next turned its attention to considering the Christian method of social progress. The chairman gave a quotation to the effect that "We have inoculated the world with a *mild* form of Christianity and made it proof against the real thing." Suggestions for discussion were written up on the blackboard. The outline was as follows:

I. A Christian order of society is totally different from the present order and from any scheme for a mere redistribution of wealth or change of social structure, because

a. It rests upon the *idea of the family* of which love is the bond which includes sons (rather than subjects) and which is established through an inward change not by outward arrangements (however good).

b. God is essential. The only basis for *unity and just relation* along with freedom for self-development is to be found in a *conscious relation of the Father's Will.*

c. It is a growth from this living germ (not an organization though it may require to express itself in organization). The state is concerned with maintaining "law and order" and therefore uses punishments and coercion. The Christian society (church) is concerned with creating a *new thing* and therefore relies on creative love.

II. Christian method in advance is therefore quite *distinctive.*

*Negatively* because it could not be:

a. by violent revolution

b. by legislation (which records progress of the average man but has no power to express the ideal of the moral pioneer)

c. by compromise with the spirit of the world

d. by any form of coercion.

*Positively* it is

a. by *creating persons* who will here and now embody the spirit of the new order (the family spirit)

b. by setting such persons together in *groups* who will

1. discover good will for this complex world by prayer, interchange of thought, fellowship in God's presence.
"The spirit of truth shall guide you into all truth."

2. bring others into the family by "infection of love."

3. make daring experiments in Christian living even when "the world is not ready."

4. create a public sentiment through education, statement of truth, creative living, etc.

5. appeal direct to those who are in control and who are living and causing others to live contrary to the divine purpose; and in other ways as the Spirit may direct.

This is Christian Direct Action.

It means giving our entire life to service, trusting wholly to love taking immense risks.

It is the way of the Cross (still foolishness)

It is the way of revolution through reconciliation.

It is the way of the Early Church.

Can we take it to-day ?

**Czecho-Slovakia.** Leadership must be emphasised for the sake of the poor and oppressed. Christian thought is the most radical there is, but though we say this we do not practise it. Organisation can be used, though it is not an original Christian method. We must not forget the rich, who need help in working out their relationships.

**China.** We must use the evolutionary method. Jesus was more a religious initiator than a reformer. He believed that men were bound together by spirit more than by outward forms.

**U. S. A.** We are talking a lot about love. How would you define it?

**Chairman.** Love cannot be defined in words, it can only be defined in a life. We can only understand it as we see Jesus living it among men.

**U. S. A.** I agree with the suggested outline, but if we Christians begin to live this way, it means a complete change of direction. The church for a thousand years has been ready to use physical force to combat evil.

**Japan.** Three methods can be used :

a. violence
b. parliamentary means
c. spiritual evolution

**Korea.** Are we to accept this standard now ?

**Germany.** Germany's unemployment insurance scheme is the result of a man who sixty years ago had a new idea, the idea that unemployment did not disqualify a man from receiving wages. Find the right idea and eventually it will work.

**China.** Is it not true that most of us are really not Christians at all. We are really old Testament Jews, obeying the ten commandments, because they are so much easier than the New Testament two ?

In summing up, the chairman pointed out that the Christian type of leadership is quite different from the usual idea, it is "as one that serveth."

Great divisions do exist in society: we must use continually sympathetic methods to bridge gulf, not create them.

The church probably lost its early ideals about the time of Constantine, when it forgot its distinctive sense of its mission and began to try and work from above instead of from within.

A part of the "social creed" was read prepared in Chinese by a group of Christian students and others, working for more than a year. It was decided to ask the General Committee to send this out with the findings of Forum II as a specimen of the kind of thinking which students in China are doing.

The findings prepared by a representative committee were then presented, and after discussion it was decided to ask the General Committee to accept them, not as findings of the Conference, but as the findings of this Forum, to which in a general way assent had been given, to be used as a basis for thinking and discussion by the various national movements.

At a later meeting of the General Committee the findings of Forum II were read and approval was given to release immediately for publicity the findings of Forum II, of the Tsing Hua Conference, with the understanding that they are only the informal findings of that Forum, and not the official pronouncement of the General Committee.

## FINDINGS OF FORUM II

The following statement embodies the findings of the forum on social and industrial questions. Hurriedly prepared, they cannot be taken as a final statement of the position of the group, but they do express a large degree of agreement among an *international body of Christians*, and as such may be a contribution to building up an international Christian position on these matters. The forum hopes that the various Movements may consider them in detail and see what are the particular applications to which students in the several countries should be asked to give themselves.

*What Jesus Christ Means for the Life of To-day.*

The life of Jesus was utterly dedicated to the creation of a new order (the Kingdom of God), in which the family relationship, under God our Father, would be worked out in every department of life. This new order was to come through the creative activity of loving men and women, in harmony with one another and in conscious dependence upon God.

Jesus stated his programme thus:

To preach the gospel to the poor,

To proclaim release for captives and recovery of sight for the blind,

To set free the oppressed.

In seeking to work out this programme we may note that:

1. Jesus was supremely concerned with persons, far more than with things or even with reforms. He thought it worth while to make children happy, to talk to an alien woman, to spend time with ignorant fishermen, to help social outcasts. None were too poor or insignificant for his personal interest and help.

*Therefore*:

We are to be interested in each one and study his needs as a person whom we must respect and never despise.

We cannot be satisfied as long as any are neglected or oppressed.

We must strive for education that will develop personality.

We must seek to secure leisure for all to develop their minds and souls.

As industry is organized increasingly, especially in the Far East, we must prevent labor from becoming an intolerable burden to the workers.

For the criminals, beggars, defectives, we must provide conditions that give them possibilities of becoming useful members of the community.

*In such ways we may express social justice based on recognition of human worth.*

2. Jesus behaved toward all as if they were already his brothers, and was never held back by distinctions of race, class and sex. The Jews hated the Samaritans, but Jesus healed and helped them; he mixed with rulers and peasants; he gave new hope to the fallen woman because he believed in her.

*Therefore* :

We must bring to an end all that keeps men apart.

We must stand for the highest ideal of woman, her freedom and her equality with man.

We must form a world family where race prejudice has no place.

Those of us whose economic advantage gives us power over the lives of others must be ready to surrender such advantage for the sake of closer fellowship.

We must see that the great chasm separating employer from employed in the more industrialized countries is not allowed to develop in the less forward.

We cannot be finally satisfied with such a divison in society, and must seek to bring all who work in any industry together in some form of joint ownership and control of the property they use for their service to the community.

Thus we may help all to be masters of their own lives and also servants of the community working together.

*Such are steps toward true universal brotherhood expressed in coöperation.*

3. Jesus spent a great deal of time in practical service for the community, and in helping individuals who sought his assistance. He spent a large part of his life in the carpenter's shop; he healed many who were diseased; he fed the hungry.

*Therefore :*

Our lives must be lives of service.

We must give our best not to gain wealth but to serve our fellows whether by economic production, teaching, healing, or in any other way.

We must seek for such social changes that production may be for service, not for profit, and men shall be released from the toil of making superfluities.

We must recognize the health of men's bodies as a matter of real concern, seeking to create a public conscience in sanitation and other preventive measures.

*These are examples of social responsibility expressed in service.*

4. Jesus, for the sake of this ideal, lived a life of love toward all men, and because he would not abandon that way in a world like this, he went bravely to death with his eyes open, despising the shame. He went on trusting the disciple who was defrauding him and would, he knew, betray him; he forgave his murderers and did not retaliate; he never tried to escape the consequences of his acts of love, although they were leading him direct to the cross.

*Therefore :*

We must accept the risks of loving men always in a world by no means ready for such action.

We must be prepared to be imposed upon, misunderstood and reviled without losing heart, and let our love increase to overcome the evil.

If, for example, the business in which we earn our living is immoral we must change it at whatever cost, even if it should mean bankruptcy. If we are in an office where corruption is a part of the routine, we must take the consequences of uncompromising opposition, even if we lose our post.

If any of us see the way of Jesus to be utterly contrary to all war, he must spare no strength to root war out of international life and may have to refuse himself to take part in it, even if he is shot for his refusal.

We must make it our aim to embody the spirit of Christ in all social activities, even if it seem quixotic or futile.

*These are examples of creative love in action.*

Such are some of the principles of the new social order. They are tremendously revolutionary—far more so than Bolshevism. This Christian revolution proceeds through reconciliation. It is a great adventure. It means living dangerously. It needs men and women utterly convinced that God is like what we see in Jesus, absolutely, and who are prepared to trust Him without reserve. It can achieve what we all most deeply desire in our best moments.

The very statement of these principles convicts us, who state them, of our own share in this imperfect society both actively and as we have consented to evil by our silence. But it also commits us to an unrelenting warfare against social ills and the purifying of our own lives in order that we may take our place in creating a world family.

Our idea of the Christian Church includes the belief that it is meant to be an instrument in bringing about this Christian revolution, and in helping all its members to join therein. We wish to give ourselves to following Jesus in thus serving our fellows.

## APPENDIX

The General Committee, at a later meeting, agreed that the "Social Creed" as presented in "The Life" be added as an

appendix to the report of Forum II as reflecting certain phases of Chinese student thought.

Our object in proposing a Christian Social Creed is as follows:—

1. To demonstrate the fact that the Christian Gospel has a social message of vital importance to the life of China to-day.
2. It is proposed with the hope that each person, whether Christian or non-Christian, will accept the creed in whole or in part, and use his strength in promulgating it.

Our Creed—

The construction of our ideal society is based on the spirit and teaching of Jesus Christ and therefore we believe in

1. The absolute sacred value of the individual.
2. Love as the basis of human fellowship.
3. Mutual service as the means of human progress.

Our program—

In accordance with the above three principles we propose the following—

A. As regards personal and social morality.

The old moral code, where evil or inadequate, should be eradicated, while new moral standards should be set up to take its place.

I. We should strive to develop among the people the following virtues—

a. A coöperative spirit.
b. An enlightened public opinion.
c. The spirit of social service.
d. Mutual respect and trust.
e. Adherence to principle in spite of all obstacles.
f. Respect for law.
g. Faithfulness and trustworthiness.
h. Economical and temperate living.
i. The spirit of unswerving courage.
j. Purity in thought, speech and behavior.
k. The habit of cleanliness.

II. Ample provision should be made for wholesome recreation. Gambling and all unhealthy amusements should be prohibited.

III. Efforts should be made for the effectual suppression of trade in and habitual use of tobacco, liquor, opium, etc.

IV. The small family system should be adopted.

V. Men and women should have perfectly free social intercourse.

VI. Marriage should be absolutely free.

VII. There should be one standard of purity for both men and women.

VIII. Concubinage and slavery should be done away with.

IX. The system of prostitution should be destroyed.

B. As regards education.

I. Education must be developed to its greatest possibilities.

II. Education should aim at the building of well-rounded personality.

III. Education should be democratized so that all may have educational opportunity up to the highest grades.

IV. Suitable education should be provided for feeble-minded and crippled children.

V. Public education should not only give the national viewpoint but the international as well.

VI. Parents should take the responsibility for the training in the home.

VII. Children should have suitable education in sex matters.

VIII. Men and women should have equal educational opportunities.

C. As regards economics.

I. Coöperation should be the principle of economic development.

II. Economic efficiency should seek the good of society and not the selfish interests of individuals.

III. Neither private nor group ownership of capital is absolute. All possessions are a trust from the community.

IV. Ownership of capital and the receipt of income entails a duty to render some corresponding service to the community.

V. In accordance with these principles there should be the utmost development of natural resources with as little waste as possible and with the fullest measure of productivity from the labor of each worker.

VI. There should be the largest measure of industrial self-government with real freedom for the worker and a guarantee of continued service in the industry and maintenance from it.

VII. Society should take responsibility for seeing that every member has a suitable occupation which will provide for life and health. Special provision should be made for the crippled in mind or body who are unable to work.

VIII. The community should be responsible for the regulation of conditions of labor especially in the case of women and children, and in dangerous trades and also for the steady improvement of standards in these matters.

IX. There should be strict limitation of the amount of wealth that can be bequeathed.

X. Women should have economic opportunity equal to that of men.

D. As regards internal politics.

I. Every adult citizen should have opportunity to take part in the government of the country. The franchise should be universal.

II. There should be some form of industrial (vocational) as well as geographical representation.

III. There should be a central government and also democratic local self-government.

IV. Citizens should have absolute freedom of the press, of speech, of public meetings and of the organization of societies.

V. The soldiers should be demobilized. No more of a force than is sufficient for police duty should be retained.

VI. Men and women should have absolute equality before the law.

E. As regards international politics.

I. China should seek her own advancement in order that she may help the world.

II. The Chinese Christians should unite with Christians of other countries in bringing about international brotherhood.

III. There should be open diplomacy and public ratification of international agreements.

IV. China should regard all races as being absolutely equal.

# FORUM III

## HOW TO PRESENT THE CHRISTIAN MESSAGE TO STUDENTS OF TO-DAY

I. To what extent are students thinking seriously about religion?

Practically all the delegates who spoke to this point sounded an optimistic note. In most of the countries represented at this conference there seems to be a growth of interest in true Christianity among the students.

Many delegates emphasized the fact that students are not so much thinking seriously of religion as they are thinking seriously of Christ. Comparatively few are interested in conventional Christianity—Jesus Himself and His message, unencrusted by man-made tradition and dogma have a wider hearing to-day than ever before.

A Chinese delegate stated that Chinese students are interested in only one religion, namely Christianity. They look upon it as a social force which will promote the best interests of the country.

Bulgarian students are interested to the extent of carefully watching the actions of the individuals who call themselves Christians—it is thus that they are testing the gospel of Christ.

A delegate from India stated that although the people of his country are naturally religious to an unusual degree, they have lately tended to lose interest in religion as such due to the fact their religions have not been found adequate. Traditional Christianity is not acceptable but Christ Himself reaches the Indian heart. Largely due to the barrier of caste there are at the present but few conversions taking place among student classes. Tremendous increase of toleration toward Christianity is to be found however.

II. What have been the methods of presenting Christianity to students which you have found to be the most effective?

Several delegates expressed their convictions that personal evangelism is the most effective method of all, and that all Christians must be more faithful in carrying on this duty. A Chinese delegate gave three essentials for the personal worker:

1. he must be a real Christian
2. he must pay the price of many hours spent in prayer
3. if possible he should have a home with Christian influence so strong that it will greatly help those he invites in.

Bible study was considered one of the most effective parts of the program. Suggested that in some cases it is helpful to use other text books with the Bible, which, like those of Dr. Fosdick for example, are written from the modern standpoint.

Evangelistic mass meetings were held to be desirable, if proper preparation is made, and adequate conservation plans put into action, including Bible study, personal evangelism, and opportunity for new Christians to enter active work of service of one kind or another. Suggested that when mass meetings are held students themselves choose the subject for addresses. In Bible Classes all members should be encouraged to take active part in the discussion.

Suggested by Russian delegate that a Christian program of work should not be too highly organized, as Christianity should not be a system but a living organism.

III. What difficulties do we meet in presenting Christianity to students, and how overcome them?

Several spoke of indifference as being one of the primary difficulties. An American educator spoke of the formation of a department of religious education as an aid in overcoming it. The department emphasizes the value of religion in achieving a well rounded life. One of its services is the assistance given in

adjusting religious thinking to the trends of modern scientific thinking.

A Chinese delegate enumerated the following difficulties.

1. prejudice against foreigners
2. dislike of certain missionaries
3. unwillingness to accept theory of infallibility of Bible
4. inability to believe in miracles or divinity of Christ
5. inability to understand or have patience with church divisions.
6. faith in science.

To overcome these he suggested that Christians should not be dogmatic, should not unnecessarily stress mystical aspects of Christianity, should not teach the infallibility of the Bible, and should freely admit mistakes of Christian individual living and mistakes of so-called Christian governments.

An American delegate next spoke to the effect that very few scholars today insist that the Bible is infallible. It is infallible, he said, only in the sense of being the most wonderful and powerful book in the world. In regard to miracles—they can not all be authenticated but if Jesus is all that we believe Him to be, He Himself is a profound miracle, so it is quite reasonable that some little place be left for the miraculous in connection with Him, at least so far as is necessary and helpful. Regarding His divinity—most of that which we know about God comes through Him. In that sense at least He is divine.

Lack of freedom for religious belief, due to prejudice of family and friends, and lack of opportunity to hear about Christianity in government schools, are further difficulties met with in China.

The difficulty of creating a sense of need in the lives of the individual students was referred to, and also, that of confronting with Christ men who have conscious sin in their lives.

Failure of professing Christians consistently to live up to their professions creates another common difficulty.

A Chinese delegate spoke of the difficulty in inducing students to accept a new religion. He suggested that since the beginning of the Renaissance Movement in China there has been a marked change in trends of thinking. Service, brotherhood, unselfishness and sacrifice are now being stressed. These are of course the main teaching of Christ. Therefore, approach students through these, or in other words through Christ, rather than in the name of the Christian religion.

Suggested that there be recognition of individual difficulties. Simply because a certain method is effective in one place or with one individual it can not be concluded that it is invariably the correct method to use.

IV. What must be done to conserve results after successful presentation of Christianity has been made?

Answers to this question were

1. conversion of parents of those who have made decisions for the Christian life
2. accepting of responsibility for new Christians by the older ones of the community
3. study classes
4. opportunity for service
5. right use of good literature
6. intercessory prayer
7. willingness of all men who take Christ as captain to act heroically, and make any sacrifice necessary
8. securing pastors, for college churches, who are well educated and who possess the modern viewpoint
9. affiliation with the church.

# FORUM IV

## CHRISTIANIZING SCHOOL LIFE

Types of Schools Represented—

| | |
|---|---|
| Theological School Students . . . . . | 2 |
| University Students . . . . . | 23 |
| Middle School Students . . . . . | 50 |
| Normal School Students . . . . . , | 4 |
| Total . . . . . | 79 |
| Government Schools . . . . . | 11 |
| Church Schools . . . . . | 68 |

Question for Discussion:

What are the things, in the school which I know, that are contrary to the mind of Christ?

The discussion was participated in very generally and the answers may be grouped under the following heads:

| | Speaker's Nationality | Proportion voting for as prevalent | |
|---|---|---|---|
| I. Selfishness | | | |
| Lack of consideration for others. | China | About | 40% |
| Disruption caused by selfishness among groups of students. | ,, | ,, | 40% |
| Mad seeking after pleasure. | Britain | ,, | 20% |
| Love of luxury. | Philippines | ,, | 60% |
| Selfish ambition. | China | ,, | 15% |
| Immorality. | ,, | ,, | 30% |
| II. Fundamentally wrong thinking | | | |
| Radical socialistic ideas. | China | About | 20% |
| Materialism. | Greece | ,, | 60% |
| Atheism-Lower view of Christ. | China | ,, | 60% |
| Blind following of new thought. | ,, | ,, | 40% |
| Intellectual pride. | Australia | ,, | 80% |

| | Speaker's Nationality | Proportion voting for as prevalent | |
|---|---|---|---|
| III. Dishonesty | | | |
| Cheating. | China | About | 80% |
| Petty dishonesty. | ,, | ,, | 60% |
| Lack of frankness in recognizing conditions. | ,, | ,, | 50% |
| Hypocrisy. | ,, | ,, | 70% |
| IV. Lack of Courage | | | |
| Family difficulties. | China | About | 40% |
| Following easiest way. | Philippines | ,, | 25% |
| Fear of criticism. | China | ,, | 50% |
| V. Indifference | China | About | 90% |
| IV. Formalism | Australia | ,, | 20% |
| VII. Lack of Idealism | ,, | ,, | 20% |

Country given at right of answer indicates home of speaker. The vote percentage indicates vote taken following discussion by the whole group.

Question for discussion:

What would our schools be like if Jesus reigned in them? The following answers indicate what the consensus of opinion was as to what conditions would predominate:

Open-mindedness.
True Christian socialism.
Interest and coöperation.
Spirit of service and sacrifice.
Joy.
Peace.
Purity.
Democratic fellowship.
High standards of honesty.
Frankness of thought and word.
Kindness.

All agreed with the leader that the great question is how to change the conditions indicated as actually existing into those indicated above. All felt that this proved the need of a Christian Movement in their schools.

Question for Discussion:

What experience have you had in Christianizing School Life?

Most of the answers dwelt on forms of personal and social service being carried out in individual schools. The following are some of the forms:

Free Schools.

Feeding poor boys.

Teaching phonetics to masses.

Student clubs for service to non-Christian students.

Service to beggar boys who are eventually made self supporting.

Practical work done through gospel teams as they go out into the villages-athletics, hygiene, etc.

A regular weekly visit of the whole student body to the outlying villages to give service along lines of their needs, such as hygiene, education, and agriculture.

To the question put by the leader—How does social service assist the task of Christianizing the School—the following answers were given:

Teaches self-sacrifice to students who give up time to unselfish tasks of service for others.

Makes the Christian students enthusiastic.

Interests non-Christian students in welfare work, who otherwise would have nothing to do with the Christian movement.

Breaks down the barrier between Christian and non-Christian students who undertake unselfish tasks together. Also has the same effect among teachers.

Other experiences are:

Bringing to bear influence of Christian professors in the classroom. Attitude of the professor has much to do with the meeting of such problems as intellectual pride, dishonesty, etc.

Splendid results from the general forum discussions where teachers and students get together to discuss freely Christianity and God in every day life.

Organized personal work most effective.

Giving large publicity through the available college organs, given to urging worship, entering Bible classes. Bulletin boards used extensively.

Fraternities organized to promote honesty.

The Bible class as the means of bringing factions among students in the school together.

Greatest factor is the everyday personal life of the Christian students. If they live the right lives they will have the respect of the student body when they speak.

Gospel teams prove one of the most effective means of really Christianizing the non-Christian students.

Prayer circles and Bible classes conducted by students.

Speakers of ability brought in to school occasionally to answer questions of students along lines of morality and religion.

Question for discussion:

What is the central objective for this work in our schools?

The chairman spoke of the importance of each Christian student and each Christian group having some clear aim or central purpose. An objective, a military phrase is "one point toward which the operations of an army are directed." Do not confuse this central objective either with methods or results. Paul said "This one thing I do." Jesus said "If thine eye be single, thy whole body shall be full of light."

Some of the answers were as follows:

To help establish the Kingdom of God.

To lead fellow students to Jesus Christ.

To lead to Christ and to enlist and train in service.

To deepen Christian life, to win to Jesus Christ, to coöperate with church, to promote service.

To develop character.

To put in practice the golden rule.

To build true citizenship.

To make men citizens of the world.

To transmute the mind of Christ into the minds of students.

To reveal and unveil Jesus Christ.

To make Christ live in that school in the lives of the members of the movement.

To call men to join Jesus Christ in carrying out His purpose.

A vote was taken to get at what the group considered the irreducible central aim, which could be distinguished on one hand from methods and the other from results. There was insufficient time to formulate exact phrases that all could agree to, but the following were generally accepted.

To reveal Jesus Christ.

To make Christ live in the school.

To establish the Kingdom of God (Uniting with Jesus in His program as outlined in Luke 4)

In answer to the question—are there certain activities that are *essential* to the realization of this aim—all agreed that there are, and the following were selected as the minimum:

1. Personal devotional life of the members.
2. A stated time of coming together for fellowship and prayer.
3. Prayer.
    a. Meetings.
    b. Morning watch.
4. Bible study.
5. Personal work.
6. Service.

The following were given as methods considered essential in certain nations, without which an association is not really a Student movement.

At least a few students who will meet once a week for prayer.

At least a few following a period of daily devotion or morning watch.

At least a few banded together to do personal work and personal service.

It is felt that otherwise we can never Christianize a school.

Question for discussion:

How can we create such a vital centre in our school with its essential program?

Personal work came as the unanimous answer from the group. It is carried out as follows:

1. In one college—the personal workers group is organized as a small inner circle working among the Sunday schools and through natural groups, using always natural contacts as opportunities. This group meets for prayer and reports.
2. Another school feels that it is necessary to gain first the confidence of students by aiding in college activities and doing all possible to help along service lines first.
3. Personal work can be done best by finding an individual student who needs help in some difficulty and then the way is open to give him spiritual help.
4. The most effective personal work is living Jesus Christ before our fellows.
5. Perhaps no other opportunity for personal work is so good as when the new student arrives on the campus, lonely, homesick, and needing your help on every hand.
6. In one school each personal worker is made responsible for a non-Christian student during one term.
7. It is often possible to bring non-Christian students to prayer meetings and to church service and to Association meetings as a beginning.

# FORUM V

## THE STUDENT'S RESPONSIBILITY IN THE WORK OF THE CHURCH

Representatives of eleven nations attended the meetings of this forum. Among them were two from Great Britain, two from India, two from Japan, two from the Philippine Islands, one from Sweden, one from Canada, one from Australia, one from Italy, one from Greece, one from France, and eighty-seven from China. Among those who represented China, seven were from the United States and Great Britain, and seventy-six were Chinese students. Inasmuch as the majority of the delegates of this forum were Chinese, the discussions naturally took on Chinese color, though all the nations represented took active part in all the questions that came up.

The forum discussions centered around four questions:

1. Why am I, a Christian student, in the church?
2. Am I, a Christian student, satisfied with the church?
3. What can I, a Christian student, do for the church?
4. How can I make my individual contribution to the church?

All the way through the meetings were characterized by a spirit of frankness.

The reasons why Christian students stay in the church, are: (1) that Christian fellowship can be expressed only in the organized church; (2) that without it organized Christian activities are impossible; (3) that it is a community in which all are equal, without the distinction of sex, age, class, and intelligence; (4) that it is the only place where Christians can obtain satisfactory spiritual nourishment; and (5) that it has a unique message to the world. All who took part in the discussions took

for granted that the church as organized and as they know it in their actual experience, was a necessity. While the question was raised as to its necessity, it was left alone without being answered.

The church was criticized in various ways. But no bitter spirit against the church showed itself anywhere in the discussions. Christian students are not satisfied with the church because: (1) the church as it exists in China is too foreign in thought and forms; (2) it does not give them intellectual and spiritual freedom; (3) it stands for dogmatism in theology; (4) it is formalistic; (5) it is allied in some ways with capitalism; (6) it is corrupted by hypocrisy; (7) its field of activity is too narrow; (8) it does not lay sufficient emphasis on rural evangelism; (9) it is under the leadership of poorly educated pastors; (10) it is disconnected in various ways with students; (11) it is the organization formed by missionaries, who hold too great an authority and who are segregated from the Chinese leaders; and (12) in its federation and union it is not thorough and satisfactory. These criticisms were offered without answers because they were directed largely against the local churches from which those who gave them, came. Furthermore, they were given as material for thought and as a challenge to the students to rise and remedy them by their own initiative and self-sacrificial service.

Various opinions were expressed as to what students can do for the church. Students can help the church by maintaining a real Christian life and character, by personal evangelism, by teaching Sunday school classes, Bible classes, by a deeper study of the Bible to find out the real nature of the righteous God, by laying emphasis upon the divine demand of righteousness, by becoming ministers of the church, by teaching and helping the less fortunate members of the church, by coöperating with the pastors in all forms of church activities, by doing social service, by emphasizing the vital spiritual experience rather than the formal side of religion, by changing the attitude of indifference

into an attitude of active interest and coöperation, by making use of the Young Men's and Young Women's Christian Associations in various ways, and by carrying on a program of education for the church in general.

The women suggested besides these things other forms of work that they could do. They can, as Christian students, help the wives of the pastors, take charge of junior churches, teach ignorant women who are church members, visit families, and teach Sunday School classes. There are a great many other things that students can do to promote the work and to raise the spiritual life of the church. The entire emphasis was laid on practical, positive things they could do in the local churches. It was suggested that the girl students may greatly serve the church by being willing to be volunteers, not to despise difficulties, hardships and sacrifices, and to be helpers of the church ministers all their life.

Throughout these discussions, which were conducted in the freest and frankest way possible, five distinct convictions could easily be noticed:

I. The students have come to the thorough consciousness that they were the most important element in the church, and that upon them rests its future tasks.

II. The students are responsible for the spiritual life and religious activities, as well as for the reformation, if needed, of the church.

III. The students, being conscious of such a great responsibility, must at once take the initiative in church activities.

IV. The students must take the lead in the social service work of the church, as well as in its spiritual life.

V. The students must dedicate and consecrate themselves to these great tasks for the church that lie ahead of them, in the spirit of self-sacrifice, heroism, and love.

# FORUM VI

## HOW TO MAKE THE WORLD'S STUDENT CHRISTIAN FEDERATION A MORE VITAL FORCE IN WORLD RECONSTRUCTION

The first day of the Forum was chiefly occupied with receiving suggestions of topics to be discussed during the following meetings. These suggestions were:

1. How best to bring about greater participation of the Orient in the Federation?

2. What are the misconceptions concerning the Federation in the outside student world? How can we make its real purpose and spirit better known?

3. In what way can we further emphasize the intellectual side of the work of the Federation? What part ought it to play in the movement as a whole?

4. How to develop consciousness of the universal brotherhood in the Federation?

5. In how far is the Federation taking the definite Christian stand so much needed in the present day?

I. Discussion of plans for bringing about further participation of the Orient in the work of the Federation:

It was pointed out that last year, during the Far Eastern Olympic Games, there was also held an international conference of those delegates attending the games who were at the same time members of the Federation, and who belonged to the different movements in the Far East. The question was raised whether it would not be possible to have regularly such international conferences in the Far East under the auspices of the Federation. Some raised the question whether a Far Eastern Alliance between the different student movements in the Far East would not be desirable, but it was pointed out that such an alliance would bring the Federation the danger of breaking into

different parts, such as a Far Eastern Alliance, a European Alliance, an American Alliance and that there would be the danger that in such case, each of these groups would live along-side one another as in water-tight compartments, which, of course, would be most harmful to the real international aim of the Federation. Therefore, it was decided not to make any proposal towards the formation of a Far Eastern Alliance. Unanimously, however, those participating in the Forum agreed that it was very desirable to have in the Far East regular international conferences. It was pointed out that in order to keep the unity of the Federation it was desirable to send invitations to attend conferences to each of the other national movements in the Federation all over the world. The conference which this year is again being held in Europe, a yearly affair, is taking the same course, and sending invitations to all the national movements in other Continents. In this way we keep the spirit of unity of the Federation as a whole and every national movement knows what is going on internationally in other parts of the world, and has an opportunity to participate in such international conferences if they see their way to send delegates.

The result of the discussion was that the Forum proposed the following resolution to the general committee of the Federation:

Forum VI, discussing international conferences and especially the Far Eastern Conference held during the Far Eastern Olympic Games, recommends :

a. That the Far Eastern Conference be continued regularly as a means to promote coöperation between the Far Eastern Movements and to make them know and understand one another better.

b. That for the organization of these conferences a standing committee be appointed, preferably by the General Committee of the World's Federation, and including one of the Federation secretaries among its members.

c. That an invitation to attend these Far Eastern Conferences always be sent to all the other Movements affiliated to the Federation, in order to give them an opportunity to get first-hand knowledge of the Eastern Movements and their ideals.

Also there was some discussion about the questions whether it was advisable to have such international conferences in the Far East at the same time and in the same place always as the Far Eastern Olympic Games, or if it would be better to have them at a different time and place, but it was decided about these points not to make a proposal but to leave the settlement of all such details to the committee for these international conferences to be appointed by the General Committee of the World's Student Christian Federation.

On April 16, 1922 the General Committee adopted unanimously the following resolution.

Upon motion of Dr. Rutgers, the General Committee unanimously adopted the following recommendations proposed by Forum VI at the Tsing Hua Conference.

Forum VI, discussing international conferences and especially the Far Eastern Conference held during the "Far Eastern Games," recommends

a. That an international conference in the Far East be continued regularly as a means to promote coöperation between the Eastern Movements and to make them know and understand one another better.

b. That for the organization of these conferences a committee be appointed, preferably by the General Committee of the World's Federation and including one of the Federation secretaries among its members.

c. That an invitation to attend these international conferences in the Far East always be sent to all the other Movements affiliated to the World's Federation, in order to give them an opportunity to get first-hand knowledge of the Eastern Movements and their ideals.

II. Discussion of misconceptions concerning the Federation. During the discussion the following misconceptions which, in certain circles, exist, about the Federation were brought out and the Forum spent some time in discussing how such misconceptions about the Federation, or some of the national movements, could arise and what could be done to dispel them. Some of the statements made are not misconceptions but point to real shortcomings in the work and life of the Federation, and there, of course, it is our duty to try our utmost to ameliorate this.

The misconceptions and criticisms are:

a. That the Federation favors capitalism.

b. That its organization is not democra tic.

c. That it is a deliberative body having no power to act.

d. That it does not live up to the ideals for which it professes to stand.

e. That it is dominated by the Anglo-Saxon countries and not truly international.

f. That there is a tendency towards extensive work to the exclusion of really intensive work.

g. That affiliation with the Federation may result in the loss of national responsibilities.

III. Discussion of the necessity of laying also emphasis on the intellectual side of the Federation. This was introduced by a delegate who started by saying that the first consideration of the Federation is not on the intellectual side but on the moral side. Very rarely men will be brought to Christ along purely intellectual lines. The man who is doing the winning work must be the type of the prophet or the saint. As a whole the winning work is being done by answering such questions: How do I get power to overcome all temptations? How can I become a personality really fit to help my surroundings, my nation and the world? Where can I find the power which in this time may help my nation and the world? It is by answering such questions that Christianity becomes attractive for outsiders. Also by answering religious questions when the soul is restless and Christ is able to meet that need of the soul and to give it real rest.

The work on the intellectual side is not so much the winning work, but as soon as thinking men have been won to Christ the full importance of the intellectual side of the work gets in for then they want to justify their new religious and moral experiences before their reason and mind. It is then that we understand the force of the commandment that we must love God not only with all our power but also with all our mind.

This, of course, is doubly important for the student movement, because students if they really do study are working as a profession along intellectual lines. Therefore, for them it is of the utmost importance and necessity to come to a reasonable faith, and if our movements do not help students to think through their religious position then they fail as *student* movements. Our movements have to do so in several ways, of which a few were quoted.

In the first place, they have to help to restate the Christian truth in present-day words and thought, and for Oriental movements this, of course, implies that it must be according to the needs of the Oriental mind.

In the second place, our movements have to help students to meet the intellectual difficulties of the present day. They must prove that there is not necessarily sacrifice of the intellect in order to become Christian. Also our student movements must remain in close touch with all the advances of science and modern thought, and must help the students to see that up-to-date science and Christianity can be united.

The Associations have physical departments with special physical directors to look after the bodily welfare of members. Surely the student movement (if it deserves the name of *student* movement) must see to it that there are men and women who are well qualified to help students with everything which concerns their mind and the intellectual side of their life, and we must not leave the individual student to fight out this battle alone. There are several methods of securing these aims, such as providing the right literature, arranging study classes in the Universities, arranging study schools of several weeks duration which deal with special problems, etc. Every movement has to find out which methods are best adapted to its special field. What is needed is in every movement a definite policy of what one might call "Thought Department," to provide for the needs of the advanced students, who from the

point of view of a Student Federation and in view of the future professors of the University, are the most important people to be reached in our field.

IV. Discussion of the Development within the Federation of an increased consciousness of universal brotherhood.

The Federation fosters not only a sense of international brotherhood, but relates us also intimately to students belonging to other races, other branches of the Christian Church, other philosophical tendencies and coming from widely differing backgrounds.

The Federation, however, does not exist apart from its constituent movements. It is only in the measure in which each movement, each local association, each individual member will be anxious to take advantage of Federation fellowship, that a sense of universal brotherhood can be real in the Federation. That is why some movements get far more inspiration from the Federation than others; they are more anxious to give and receive.

V. Discussion as to how far the Federation is taking the definite Christian stand so much needed in the present day.

As there was not much time for discussion, Miss Mohini Maya Das was asked to make a brief statement as this question came up in relation to what happens in India.

Miss Maya Das pointed to the fact that in India to-day non-Christian students, under the leadership of Mr. Gandhi, are trying to apply the principles of Jesus Christ expressed in the Sermon on the Mount without being Christians themselves, and she said that the Christian students in India would be very much gratified if the Federation, which is a Christian organization, took a definite stand on questions which involve the application of these principles.